Restoring the Original Hebrew of Revelation

Chapter 1

1:1 גִּלּוּי יֵשׁוּעַ הַמָּשִׁיחַ אֲשֶׁר נָתַן לוֹ הָאֱלֹהִים לְהוֹדִיעַ לַעֲבָדָיו אֵת אֲשֶׁר צָרִיךְ לִהְיוֹת בִּמַהֵרָה, וְהוֹדִיעַ בְּיַד מַלְאָכוֹ לְעַבְדּוֹ יוֹחָנָן: **Literal English Translation of the Hebrew:** The revelation of Yeshua the Messiah, which God gave to him, to make known to his servants what must happen quickly, and he made it known by the hand of his angel to his servant Yochanan.	1. **Construct Phrase**: o "Ἀποκάλυψις Ἰησοῦ Χριστοῦ" (Revelation of Yeshua the Messiah) is a classic **construct chain**—a Semitic grammatical feature. o Hebrew: **גִּלּוּי יֵשׁוּעַ הַמָּשִׁיחַ** (Gilluy Yeshua haMashiach) 2. **Verb "Signified" (ἐσήμανεν)**: o This rare verb may reflect Hebrew **הוֹדִיעַ** or **הֶרְאָה** — "to make known," "to show," or "to declare through signs." 3. **Semitic Redundancy & Parallelism**: o Repetition of ideas ("which God gave… to show… he sent… to his servant") reflects **Hebrew parallelism** and **verbal chaining**. 4. **"What must take place" (ἃ δεῖ γενέσθαι)**: o Literally "what is necessary to happen" — very awkward in Greek but common in Hebrew: **אֲשֶׁר צָרִיךְ לִהְיוֹת** 5. **"In haste" (ἐν τάχει)**: o Reflects idiomatic Hebrew **בִּמַהֵרָה** (quickly, speedily)
1:2 אֲשֶׁר הֵעִיד עַל דְּבַר אֱלֹהִים וְעֵדוּת יֵשׁוּעַ הַמָּשִׁיחַ אֵת כָּל־אֲשֶׁר רָאָה: **Literal English Translation of the Hebrew:** Who bore witness concerning the word of Elohim and the testimony of Yeshua the Messiah—everything that he saw.	1. **Relative clause "ὃς ἐμαρτύρησεν" ("who bore witness")** o Very typical in Hebrew: **אֲשֶׁר הֵעִיד** o This introduces a participial-style phrase: "the one who bore witness…" 2. **Parallel structure:** o "the word of God" // "the testimony of Yeshua the Messiah" — reflects **Hebrew poetic parallelism**. o In Hebrew: **דְּבַר אֱלֹהִים** //**וְעֵדוּת יֵשׁוּעַ הַמָּשִׁיחַ** 3. **Final clause "everything that he saw" (ὅσα εἶδεν):** o A typical Hebraism — concise, with implied object. o Hebrew: **אֵת כָּל־אֲשֶׁר רָאָה**

1:3 אַשְׁרֵי הַקּוֹרֵא וְהַשֹּׁמְעִים אֶת דִּבְרֵי הַנְּבוּאָה וְהַשּׁוֹמְרִים אֵת הַדְּבָרִים הַכְּתוּבִים בָּהּ כִּי קָרוֹב הַמּוֹעֵד׃ **Literal English Translation of the Hebrew:** Blessed is the one who reads, and those who hear the words of the prophecy, and keep the things written in it—for the appointed time is near.	1. **"Blessed is the one who…" (Μακάριος ὁ...)** ○ This structure is a direct parallel to **Hebrew beatitudes** (e.g., Psalm 1:1, "אַשְׁרֵי הָאִישׁ"). ○ In Hebrew: **אַשְׁרֵי הַקּוֹרֵא** 2. **Tripartite Semitic rhythm**: ○ 1. the one who reads, ○ 2. those who hear, ○ 3. those who keep— This matches common **Hebrew poetic structure** in sets of three. 3. **"The words of the prophecy"** ○ Hebrew: **דִּבְרֵי הַנְּבוּאָה** 4. **"The things written in it"** ○ Hebrew idiom: **אֵת הַדְּבָרִים הַכְּתוּבִים בָּהּ** 5. **"For the time is near"** ○ Hebrew idiom: **כִּי קָרוֹב הַזְּמָן** or **כִּי קָרוֹב הַמּוֹעֵד**
1:4 יוֹחָנָן אֶל שֶׁבַע הַקְּהִילוֹת אֲשֶׁר בְּאַסְיָה׃ חֵן וְשָׁלוֹם לָכֶם ,מִן הַהוֹוֶה וַאֲשֶׁר הָיָה וַאֲשֶׁר יָבוֹא וּמִשִּׁבְעָה הָרוּחוֹת אֲשֶׁר לִפְנֵי כִּסְאוֹ׃ **Literal English Translation of the Hebrew:** Yochanan to the seven assemblies that are in Asia: Grace and peace to you from the One who is, and who was, and who is to come, and from the seven spirits that are before His throne.	**1. Opening Salutation** • Greek: *"John to the seven assemblies in Asia…"* • Hebrew: **יוֹחָנָן אֶל שֶׁבַע הַקְּהִילוֹת אֲשֶׁר בְּאַסְיָה** ○ Standard Hebrew epistolary formula ○ Use of **אֲשֶׁר** to locate the assemblies **2. "Grace and peace to you from…"** • Greek: *χάρις ὑμῖν καὶ εἰρήνη* • Hebrew idiom: **חֵן וְשָׁלוֹם לָכֶם** ○ Common Biblical pairing (cf. Zech. 4:7, Ps. 84:12) **3. The Divine Triad – "From He who is, who was, and who is to come"** • Greek: *ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος* ○ Unusual nominative cases in Greek (should be genitive) ○ Reflects **Semitic participial and predicate adjectives** from **Exodus 3:14** • **Restored Hebrew**:

	מִן הַהוֹוֶה וַאֲשֶׁר הָיָה וַאֲשֶׁר יָבוֹא ○ **הוֹוֶה** (present being) = ὁ ὤν ○ **הָיָה** (past being) = ὁ ἦν ○ **יָבוֹא** (coming one) = ὁ ἐρχόμενος ○ This elevates the phrase into **prophetic Hebrew rhythm**, matching **Danielic and Mosaic theophany language** **4. "And from the seven spirits before His throne"** • Greek: *καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων…* • Hebrew: **וּמִשִּׁבְעָה הָרוּחוֹת אֲשֶׁר לִפְנֵי כִּסְאוֹ** ○ Use of **לִפְנֵי** = "before" as in prophetic scenes (cf. Ezek. 1:26, Dan. 7:9) ○ Emphasizes **heavenly throne imagery**
1:5 לְאֹהֵב אֹתָנוּ וּלְרוֹחֵץ אֹתָנוּ מֵחַטֹּאתֵינוּ בְּדָמוֹ וַיַּעֲשֵׂנוּ לְמַמְלֶכֶת וְכֹהֲנִים לֵאלֹהִים וְאָבִינוּ לוֹ הַכָּבוֹד וְהַגְּבוּרָה לְעוֹלְמֵי עוֹלָמִים אָמֵן׃ **Literal English Translation of the Hebrew:** To the one who loves us, and who washed us from our sins in his blood, and made us a kingdom and priests to God and our Father— to him be glory and dominion forever and ever. Amen.	Here we find a grammatical monstrosity in the Greek version: και απο Ιησου Χριστου ο μαρτυς ο πιστος "And from Jesus Christ (gen. case), the faithful witness (nom. case)." Here we have a noun with a nominative case ending in apposition to a noun with a genitive case ending. This is deplorable Greek, but it results from translating too literally from a language without case endings. Because of this grammatical error in the Greek, we can see the Hebrew grammar quite well. The Original Hebrew would have been the very idiomatic Hebrew וּמִיֵּשׁוּעַ הַמְּשִׁיחַ, הָעֵד הַנֶּאֱמָן, Literally "And from Yeshua the Messiah, he is the faithful witness." which would be the idiomatic way to say this in Hebrew, But in Hebrew the pronoun הוא has started a new clause, causing the Greek translator to translate too literally with the nominative case. This is abominable Greek, but perfectly idiomatic Hebrew. 1. **Appositional titles ("faithful witness," "firstborn," etc.)** ○ These follow **Semitic noun chaining** and epithets. ○ Hebrew favors parallel, stacked titles: ▪ **הָעֵד הַנֶּאֱמָן** ▪ **בְּכוֹר הַמֵּתִים** ▪ **שַׂר מַלְכֵי הָאָרֶץ** 2. **"To him who loves us and washed us..."** ○ Hebrew poetic participles: ▪ **הָאֹהֵב אֹתָנוּ וְהַטּוֹהֵר אוֹתָנוּ**

	○ "Washed us from our sins" = **מֵחַטֹּאותֵינוּ** ○ "In his blood" = **בְּדָמוֹ** 3. **"Loves us" is present; "washed" is past** — perfect for Hebrew participle + perfect verb structure.
1:6 וַיַּעֲשֵׂנוּ לְמַמְלָכֶת וְכֹהֲנִים לֵאלֹהִים וְאָבִינוּ׃ לוֹ הַכָּבוֹד וְהַגְּבוּרָה לְעוֹלְמֵי עוֹלָמִים. אָמֵן׃ **Literal English Translation of the Hebrew:** And he made us a kingdom and priests to Elohim and our Father; To him be the glory and the might forever and ever. Amen.	**1. Greek Text:** *καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ* **2. Key Observations:** **A. Greek Construct vs. Coordinate Ambiguity:** • Some Greek manuscripts have **βασιλείαν ἱερεῖς** ("a kingdom, priests") – likely a translation of a **construct phrase**: ○ **מַמְלֶכֶת כֹּהֲנִים** – "kingdom of priests" (Exodus 19:6) • Others have **βασιλεῖς καὶ ἱερεῖς** – "kings and priests" – a coordinate reading **B. Scott's Theory:** • The Hebrew original may have read: **מַמְלֶכֶת וְכֹהֲנִים** • This means: *"a kingdom and priests"* • The **copulative ו־** between the two reflects **Hebrew poetic pairing** (as in Psalm 110:4—Melchizedek as king and priest) **C. Use of ו־ as Explicative or Emphatic:** • In this context, **וְכֹהֲנִים** may have been read not just as "and priests" but as **"even priests"** (Scott). • This further supports a Semitic origin where **ו־** has **semantic flexibility**—and the Greek tried to preserve both interpretations.
1:7 הִנֵּה בָּא עִם־הֶעָנָן׃ וְיִרְאֻהוּ כָּל־עַיִן׃ וְגַם אֲשֶׁר דְּקָרוּהוּ׃	**1. ἰδοὺ – "Behold"** • Semitic equivalent: **הִנֵּה** • Found throughout Hebrew prophetic texts (e.g. Zech. 9:9, Isa. 7:14)

וְיִסְפְּדוּ עָלָיו כָּל־מִשְׁפְּחוֹת הָאָרֶץ.
כֵּן יְהִיֶה, אָמֵן.

Literal English Translation of the Hebrew:

Behold, he is coming with the clouds,
and every eye shall see him,
even those who pierced him,
and all the families of the earth shall mourn over him.
So shall it be. Amen.

- Scott: frequent use in Revelation reflects **הִנֵּה** idiom

2. ἔρχεται – "he is coming" (present tense)

- Scott: a **futurum instans** (present for imminent future)
- Hebrew prefers participle or imperfect:

  בָּא עִם־הֶעָנָן — "coming with the clouds"

- Alludes directly to **Daniel 7:13**:

  עִם עֲנָנֵי שְׁמַיָּא אָתֵה (Aram.) or *בָּא עִם עֲנָנִים* (Heb.)

3. καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμός – "every eye shall see him"

- Standard Hebrew idiom:

  וְיִרְאֵהוּ כָּל־עַיִן

4. καὶ οἵτινες αὐτὸν ἐξεκέντησαν – "even those who pierced him"

- Greek uses **οἵτινες** (plural relative "those who"), which mistranslates the Hebrew:

  אֲשֶׁר דָּקָרוּ — "whom they pierced"

- Torrey: Greek translator misread **אֲשֶׁר** as plural subject rather than object
- Cochin Hebrew reflects this Greek error with **אֵלֶּה**, confirming it is a retroversion from Greek, not original

5. καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς – "all the tribes of the earth shall mourn over him"

- Draws from **Zechariah 12:10–12**:

  וְהִבִּיטוּ אֵלַי אֵת אֲשֶׁר דָּקָרוּ... וְסָפְדוּ עָלָיו

- Hebrew restoration:

  וְיִסְפְּדוּ עָלָיו כָּל־מִשְׁפְּחוֹת הָאָרֶץ

	• Scott notes that this phrase is **missing in the OT verbatim**, but is a **fusion** of Zech. 12:10 + 12:12 • Torrey argues this is a **direct literary construction** in Revelation and not rightly attributed to Matthew 24:30 **6. ναί, ἀμήν – "Yes, amen"** • Hebrew equivalent: כֵּן יִהְיֶה, אָמֵן • A prophetic affirmation formula (see Deut. 27:15ff, Jer. 11:5)
1:8 אֲנִי הָאָלֶף וְהַתָּו, נְאֻם אֲדֹנָי יְהוִה, הַנּוֹכֵחַ וְהָיָה וְהַבָּא, יְהוָה אֵל שַׁדַּי׃ **Literal English Translation of the Hebrew:** I am the Alef and the Tav, says Adonai YHWH, the one who is, and who was, and who is coming, YHWH El Shaddai.	1. **"I am the Alpha and the Omega"** o This is a Greek alphabetic metaphor. o In a Hebrew context, this would almost certainly have been **אֲנִי הָאָלֶף וְהַתָּו** — the first and last letters of the Hebrew alphabet (see *aleph to tav* as in *Ani Aleph veTav*). o Compare **Isaiah 44:6** — *"I am the first and I am the last"* 2. **"The one who is, and who was, and who is coming"** o As seen in verse 4, this clearly reflects a Semitic participial structure, and likely echoes **Exodus 3:14**: ▪ **אֶהְיֶה אֲשֶׁר אֶהְיֶה** ▪ Hebrew participles: **הַנּוֹכֵחַ וְהָיָה וְהַבָּא** The phrase **"the one who is" (ὁ ὢν)** is a Greek rendering of a **present-tense Hebrew participle** from the root **נ־כ־ח**, rendered in Hebrew as **הַנּוֹכֵחַ** ("the one being present" or "the one who is"). This is a **cognate verbal idiom**, and its use—alongside **הָיָה** ("was") and **הַבָּא** ("coming")—reflects a distinctively **Hebraic triadic structure**, grounded in prophetic speech and divine naming conventions. Scott identifies **ἐρχόμενος** as a Greek **present participle** used in the **"futurum instans"** sense (imminent future), which is much **more common in Hebrew**—thus: **וְיָבוֹא** rather than present **בָּא**. 3. **"The Almighty" (ὁ Παντοκράτωρ)** o Best equivalent: **שַׁדַּי**, or if emphasizing sovereign power: **אֵל הַכֹּל יָכוֹל** or **שַׁדַּי**

	○ But since the Greek uses a title in apposition with "Lord God", the phrase **יְהוָה אֱלֹהִים צְבָאוֹת** or **יְהוָה אֵל שַׁדַּי** may be more appropriate.
1:9 אֲנִי יוֹחָנָן, אֲחִיכֶם וּשְׁתוּף לָכֶם בַּצָּרָה וּבַמַּלְכֻת וּבַתִּקְוָה בְּיֵשׁוּעַ הַמָּשִׁיחַ, הָיִיתִי בְאִי הַנִּקְרָא פַּטְמוֹס בִּגְלַל דְּבַר אֱלֹהִים וְעֵדוּת יֵשׁוּעַ הַמָּשִׁיחַ: **Literal English Translation of the Hebrew:** I, Yochanan, your brother and companion in the tribulation, and in the counsel, and in the hope in Yeshua the Messiah, was on the island called Patmos because of the word of Elohim and the testimony of Yeshua the Messiah.	1. "I, John, your brother and partner..." Greek: ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς A direct, Semitic-style self-introduction. Hebrew idiom: אֲנִי יוֹחָנָן — standard personal declaration אֲחִיכֶם וּשְׁתוּף לָכֶם — "your brother and partner" reflects Semitic conjunctive phrasing, as in Psalm 122:8 or Proverbs 27:10 2. "In the tribulation and the kingdom and the patience (ὑπομονῇ) in Yeshua" a. The Problem: This Greek triad is awkward and imbalanced: "Tribulation" (θλῖψις) — external affliction "Kingdom" (βασιλεία) — regal domain or rule "Patience" (ὑπομονή) — inner virtue b. Scott's Proposal: ὑπομονή is a mistranslation of the Hebrew תִּקְוָה ("hope"), based on how the LXX sometimes translates this word. A better triad would be: "tribulation, kingdom, and hope" Which fits prophetic Hebrew idioms (see Isaiah 40:31; Psalm 130:5) c. Torrey's Proposal: The Greek βασιλεία may be a mistranslation of מלכתא, which in Aramaic (and equivalently in Hebrew as מלכת) could mean: "kingdom" (malkhút) or "counsel, charge, duty" (melekhét) Thus, the original triad may have been: "tribulation, counsel, and hope"

	More balanced semantically: suffering → purpose → expectation d. Hebrew Linguistic Support: In unpointed Hebrew, both מֶלֶכֶת ("task/counsel") and מַלְכוּת ("kingdom") are spelled מלכת, preserving ambiguity. Similarly, "hope" (תִּקְוָה) fits prophetic usage and replaces the Greek's more abstract "patience" with an active eschatological orientation.

1:10
 	
וָאֱהִי בָרוּחַ בְּיוֹם אֲדֹנָי,
וָאֶשְׁמַע מֵאַחֲרַי קוֹל גָּדוֹל כְּקוֹל שׁוֹפָר:
 	
Literal English Translation of the Hebrew:
 	
And I came to be in the Spirit on the Day of the Lord,
and I heard behind me a great voice like the sound of a shofar.
	1. "I came to be in the Spirit" (ἐγενόμην ἐν πνεύματι):
	
	• Greek uses ἐγενόμην (aorist passive of γίνομαι), which is best understood as "I became" or "I was."
	• The Semitic equivalent is **וַאֱהִי בָרוּחַ** (compare Ezekiel 3:12; 8:3; 37:1 — **וַתְּהִי עָלַי רוּחַ**).
	• "In the Spirit" reflects a **prophetic state**, likely Hebrew **בָּרוּחַ**, or possibly **רוּחַ אֱלֹהִים**.
	
	2. "On the Lord's day" (ἐν τῇ κυριακῇ ἡμέρᾳ):
	
	• This phrase is **unique** in the New Testament.
	• Greek **κυριακῇ** = "belonging to the Lord" (κύριος = Lord).
	• Possible Hebrew equivalents:
	  ○ **בְּיוֹם אֲדֹנָי** — "on the day of the Lord"
	  ▪ Matches prophetic language (cf. Isa 13:6, Joel 1:15, Amos 5:18)
	  ○ Some interpret it as **the first day of the week**, but here the eschatological tone fits **"Yom YHWH"** better.
	
	3. "I heard behind me a great voice like a trumpet":
	
	• Classic Hebraic phrasing:
	  ○ **קוֹל גָּדוֹל** — "a great voice"
	  ○ **כְּקוֹל שׁוֹפָר** — "like the sound of a shofar" (see Exodus 19:16; Zechariah 9:14)
	  ○ **מֵאַחֲרַי שָׁמַעְתִּי** — "behind me I heard"

1:11 לֵאמֹר: אֵת אֲשֶׁר אַתָּה רֹאֶה כְּתוֹב בַּסֵּפֶר, וּשְׁלַח אֶל שֶׁבַע הַקְּהִילוֹת:	**1. Imperative Introduction – "What you see, write"** • **ὃ βλέπεις γράψον** = "What you see, write" • Hebraic phrasing: **אֵת אֲשֶׁר אַתָּה רֹאֶה כְּתוֹב**

,לְאֶפֶסוֹס, וְלִסְמִרְנָה, וּלְפֶרְגָּמוֹס ,וּלְתִיאַטִירָא, וְלִסַרְדֵיס וּלְפִילַדֶלְפְיָה, וְלַעֲוֹדִיקֶיָה: **Literal English Translation of the Hebrew:** Saying, "What you see, write in the scroll, and send it to the seven assemblies: to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."	• Common prophetic formula (cf. **Jer. 30:2** – *כְּתוֹב אֵת כָּל־הַדְּבָרִים* "Write all the words…") **2. "In a book" – εἰς βιβλίον** • The Greek preposition **εἰς** + accusative **βιβλίον** reflects Hebrew **בַּסֵּפֶר** or simply **עַל־ סֵפֶר** ("on a scroll/book"). **3. "Send to the seven assemblies…"** • Greek uses: ○ **πέμψον ταῖς ἑπτὰ ἐκκλησίαις** (dative) ○ Followed by **εἰς** + accusative for each location • As your note points out, this whole structure reflects repeated use of **לְ** in Hebrew: ○ **שְׁלַח אֶל שֶׁבַע הַקְּהִילוֹת** ○ Then: **לְאֶפֶסוֹס**, **לְסְמִרְנָה**, **לְפֶרְגָּמוֹס**, etc. **4. Use of Imperatives and Prophetic Voice:** • The phrase **"What you see, write and send"** is a standard prophetic instruction formula, reminiscent of: ○ **Habakkuk 2:2** – *כְּתוֹב חָזוֹן וּבָאֵר עַל־ הַלֻּחוֹת* ○ The sequential **imperatives** mirror Semitic command sequences: **write… and send…**
1:12 ,וַאֵפֶן לִרְאוֹת אֶת הַקּוֹל אֲשֶׁר דִּבֶּר עִמִּי וּכְשֶׁפָּנִיתִי רָאִיתִי שֶׁבַע מְנוֹרוֹת זָהָב: **Literal English Translation of the Hebrew:** And I turned to see the voice that spoke with me, and when I turned, I saw seven golden lampstands.	**1. "I turned to see the voice"** • Greek: **ἐπέστρεψα βλέπειν τὴν φωνήν** • Hebraism: seeing a **voice** is a Semitic idiom — most famously in: ○ **Exodus 20:18** – *וְכָל־הָעָם רֹאִים אֶת הַקּוֹלוֹת* – "And all the people saw the voices" • This phrase reflects **sensory crossover**, common in apocalyptic Hebrew. • Hebrew: **וַאֵפֶן לִרְאוֹת אֶת הַקּוֹל** **2. "That was speaking with me"** • Greek: **ἥτις ἐλάλει μετ' ἐμοῦ** • Hebrew idiom: **אֲשֶׁר דִּבֶּר עִמִּי** • Use of **עִם** instead of **אֶל** preserves the intimacy of communication.

	3. "And having turned, I saw seven golden lampstands"
	
	• Greek: **ἑπτὰ λυχνίας χρυσᾶς**
	• Directly reflects **Hebrew temple imagery**:
	  o **שֶׁבַע מְנוֹרוֹת זָהָב** — cf. **Zechariah 4:2**
	  o Also see Exodus 25:31–37

1:13
 	
וּבְתוֹךְ שֶׁבַע הַמְּנוֹרוֹת,
כְּבַר אֱנָשׁ,
לָבוּשׁ בֶּגֶד אַדִּיר,
וַחֲגוּר בְּאֵזוֹר זָהָב עַל חָזֶהוּ׃
 	
Literal English Translation of the Hebrew:
 	
And in the midst of the seven lampstands,
one like a Son of Man,
clothed in a majestic garment,
and girded with yes
a golden sash across his chest.
	1. "One like a son of man" (ὅμοιον υἱὸν ἀνθρώπου):
	
	• **Unusual grammar**: uses **accusative** instead of expected **dative** after ὅμοιος.
	• This anomaly is almost certainly the result of a **literal translation from Hebrew**.
	• **Hebrew original**: **כְּבַר אֱנָשׁ** — Daniel 7:13.
	  o Not a comparison ("like a man"), but an **honorific title**: "the one called *Son of Man*."
	  o Torrey argues this is a **kaf veritatis** — a **"so-called"** or "if one may say" construction, expressing reverent awe.
	  o Thus, the figure is **not merely similar to a man**, but **the divine-human figure of Daniel's vision**.
	
	2. "In the midst of the seven lampstands"
	
	• Greek: **ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν**
	• Hebrew: **בְּתוֹךְ שֶׁבַע הַמְּנוֹרוֹת**
	  o As in **Zechariah 4:2** and **Exodus 25**, the **menorah imagery** is rooted in the Temple and prophetic visions.
	
	3. "Clothed in a long robe"
	
	• Greek: **ἐνδεδυμένον ποδήρη**
	• Hebrew idiom: **לָבוּשׁ אֲפוֹד**, or more precisely: **לָבוּשׁ בִּגְדֵי־הַכֹּהֵן**
	  o Often describes **priestly or kingly garments** (cf. Exodus 28:4; Zechariah 3:4).
	
	4. "Girded at the chest with a golden sash"
	
	• Greek: **περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν**
	• Hebrew structure: **וַחֲגוּר בְּאֵזוֹר זָהָב עַל־חָזֶה**
	  o Similar to priestly garments in **Exodus 28:8, 39:5**

1:14 רֹאשׁוֹ וּשְׂעָרוֹ לְבָנִים כַּצֶּמֶר, כַּשֶּׁלֶג, וְעֵינָיו כְּלֶהָבַת אֵשׁ: **Literal English Translation of the Hebrew:** His head and his hair were white like wool, like snow, and his eyes were like a flame of fire.	**1. "His head and hair were white like wool, like snow"** • The structure **ὡς... ὡς...** ("like... like...") is typical of **Hebrew poetic parallelism**, which often uses **כְּ... כְּ...** • The imagery matches **Daniel 7:9**: *וְשַׂעֲרִי רֹאשִׁי כַּעֲמַר נָקִא* — "and the hair of his head like pure wool" • Hebrew poetic order: ○ **רֹאשׁוֹ וּשְׂעָרוֹ לְבָנִים כַּצֶּמֶר, כַּשֶּׁלֶג** ○ This reflects the **splendor and age** of a divine-royal figure, as in Ancient of Days imagery. **2. "His eyes were like a flame of fire"** • Greek: **ὡς φλὸξ πυρός** — "like a flame of fire" • Hebrew: **כְּלֶהָבַת אֵשׁ** ○ Similar to imagery in **Daniel 10:6**, **Ezekiel 1:13**, and **Zechariah 2:9** • Emphasizes penetrating judgment and divine power, common in **apocalyptic fire motifs**.
1:15 וְרַגְלָיו כְּנְחוֹשֶׁת קָלָל מְזֻקָּקָה בְּתוֹךְ כִּבְשָׁן, וְקוֹלוֹ כְּקוֹל מַיִם רַבִּים: **Literal English Translation of the Hebrew:** And his feet were like burnished bronze, refined in a furnace, and his voice was like the sound of many waters.	**1. "His feet were like burnished bronze"** • Greek: **ὅμοιοι χαλκολιβάνῳ** (burnished/brilliant metal alloy) • This Greek phrase is **unusual** in construction, especially with the next clause. • In Hebrew, this would likely be expressed with a **construct chain**: ○ **רַגְלָיו כְּנְחֹשֶׁת קָלָל** ○ Compare **Daniel 10:6** – *וּרְגָלָו כְּנְחֹשֶׁת קָלָל* **2. "As if refined in a furnace"** • Greek: **ὡς ἐν καμίνῳ πεπυρωμένης** — "as in a furnace having been purified" • The **grammatical mismatch** (neuter subject, feminine participle) is likely the result of translating a Hebrew participial clause: ○ **מְזֻקָּק בְּתוֹךְ כִּבְשָׁן** — "refined in a furnace"

	○ Typical **Hebrew prophetic idiom** (cf. **Malachi 3:2–3**, **Proverbs 17:3**) **3. "His voice was like the sound of many waters"** • Greek: **ἡ φωνὴ... ὡς φωνὴ ὑδάτων πολλῶν** • Common Hebraism found in **Ezekiel 43:2**: ○ *וְקוֹלוֹ כְּקוֹל מַיִם רַבִּים* ○ Evokes awe and divine majesty.
1:16 וּבְיָדוֹ הַיְמָנִית שִׁבְעָה כּוֹכָבִים, וְחֶרֶב שְׁתוּיָה חַדָּה יוֹצֵאת מִפִּיו, וּמַרְאֵהוּ כַּשֶּׁמֶשׁ זוֹרֵחַ בִּגְבוּרָתוֹ׃ **Literal English Translation of the Hebrew:** And in his right hand were seven stars, and a sharp two-edged sword was projecting from his mouth, and his appearance was like the sun shining in its strength.	**1. "And he had in his right hand seven stars"** • Greek: **ἔχων... ἀστέρας ἑπτά** • A participle used in a finite verbal role, common in Hebrew (Scott) • Hebrew idiom: ○ **וּבְיָדוֹ הַיְמָנִית שִׁבְעָה כּוֹכָבִים** ○ Echoes prophetic imagery (cf. Job 38:7; Daniel 12:3) **2. "And from his mouth was projecting a sharp two-edged sword"** • Greek: **ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη** • Torrey: ἐκπορευομένη ≠ "going out" → better: **"projecting"**, i.e., **issuing forth** (יָצָא) • Hebrew idiom: **וְחֶרֶב שְׁתוּיָה חַדָּה יוֹצֵאת מִפִּיו** ○ "Two-edged sword" = **חֶרֶב שְׁתוּיָה** or **שְׁנֵי פִּיּוֹת** ○ The participial **יוֹצֵאת** functions as a finite verb (Scott) **3. "And his appearance was like the sun shining in its strength"** • Greek: **ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ** • Reflects **Hebrew comparative clause with finite verb** (Scott) • Hebrew idiom: **וּמַרְאֵהוּ כַּשֶּׁמֶשׁ זוֹרֵחַ בִּגְבוּרָתוֹ** ○ Cf. Judges 5:31 — *"כְּצֵאת הַשֶּׁמֶשׁ בִּגְבוּרָתוֹ"* ○ **זוֹרֵחַ** (shining) is a participle functioning as a verb

1:17	**1. "I fell at his feet as though dead"**

וַיְהִי כַּאֲשֶׁר רְאִיתִיו, וָאֶפֹּל אֶל רַגְלָיו כְּמוֹ מֵת,
וַיָּשֶׂם יְמִינוֹ עָלַי וַיֹּאמֶר:
אַל־תִּירָא, אֲנִי הָרִאשׁוֹן וְאֲנִי הָאַחֲרוֹן:
 	
Literal English Translation of the Hebrew:
 	
And when I saw him, I fell at his feet like a dead man,
and he placed his right hand upon me and said:
Do not be afraid, I am the First and I am the Last.
	• Greek: **ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός**
	• Hebrew idiom: **וָאֶפֹּל אֶל רַגְלָיו כְּמוֹ מֵת**
	  o Standard biblical posture of awe or terror in prophetic visions (cf. **Ezekiel 1:28**, **Daniel 10:9**)
	  o The phrase **כְּמוֹ מֵת** is typical Hebrew simile (Scott §9)
	
	2. "He placed his right hand upon me"
	
	• Greek: **ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμέ**
	• Hebrew: **וַיָּשֶׂם יְמִינוֹ עָלָי**
	  o Standard idiom in the Tanakh for comfort, blessing, or commission (cf. **Genesis 48:14**, **Daniel 10:10**)
	
	3. "Do not be afraid"
	
	• Greek: **μὴ φοβοῦ**
	• Hebrew: **אַל־תִּירָא**
	  o Common prophetic reassurance (Genesis 15:1, Isaiah 41:10)
	
	4. "I am the First and the Last"
	
	• Greek: **ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος**
	• Hebrew: **אֲנִי הָרִאשׁוֹן וַאֲנִי הָאַחֲרוֹן**
	  o Directly quotes **Isaiah 44:6** and **Isaiah 48:12**
	  o A divine self-identification

1:18 וְהַחַי, וָאֱהִי מֵת, וְהִנְנִי חַי לְעוֹלְמֵי עוֹלָמִים, וּבְיָדִי מַפְתְּחוֹת הַמָּוֶת וְשְׁאוֹל: **Literal English Translation of the Hebrew:** And the Living One— and though I became dead, behold, I am alive forever and ever, and in my hand are the keys of death and Sheol.	**1. "The Living One" (ὁ ζῶν)** • Not a verb; reflects the Hebrew **חַי** – a **title or substantive participle** • Often paired with divine titles: **אֱלֹהִים חַיִּים**, **יְהוָה חַי** **2. "And I became dead" (καὶ ἐγενόμην νεκρός)** • Hebrew equivalent: **וָאֱהִי מֵת** • **ו־** here is not just a sequential "and," but has a **concessive/apodosis function**: "though" or "even though" **3. "Behold, I am alive forever and ever"** • Greek: **ἰδοὺ ζῶν εἰμι...**

	• Hebrew: **וְהִנְנִי חַי לְעוֹלְמֵי עוֹלָמִים**
	• **הִנֵּה** + participle is a common Hebrew structure for attention + declaration (cf. Isaiah 7:14; Genesis 6:17)
	
	4. "I have the keys of death and Sheol"
	
	• Greek: **ἔχω...**
	• Hebrew: **בְּיָדִי מַפְתְּחוֹת הַמָּוֶת וְשְׁאוֹל**
	  ○ Cf. **Isaiah 22:22** – key of David laid on the shoulder
	  ○ Also **Job 17:13–16**, **Psalm 9:14**, **Hosea 13:14**

1:19 וּכְתוֹב אֵת אֲשֶׁר רָאִיתָ, וְאֵת אֲשֶׁר הֵם, וְאֵת אֲשֶׁר עֲתִיד לִהְיוֹת אַחֲרֵי אֵלֶּה: **Literal English Translation – 1:19:** Write, therefore, what you have seen, and what is, and what is about to come to pass after these things.	**1. "γράψον οὖν" = "write, therefore"** • Greek **οὖν** = Hebrew וְ used as a logical **apodosis** (Scott §27e) • Hebrew: **וּכְתוֹב** **2. "ἃ εἶδες" = "what you have seen"** • Hebrew: **אֵת אֲשֶׁר רָאִיתָ** **3. "καὶ ἃ εἰσίν" = "and what is"** • Hebrew: **וְאֵת אֲשֶׁר הֵם** **4. "καὶ ἃ μέλλει γενέσθαι" = "and what is about to take place"** • Hebrew idiom: **וְאֵת אֲשֶׁר עֲתִיד לִהְיוֹת** • **μετὰ ταῦτα** = "after these things" → **אַחֲרֵי אֵלֶּה**
1:20 הַסּוֹד עַל שִׁבְעַת הַכּוֹכָבִים אֲשֶׁר רָאִיתָ עַל יְמִינִי, וְעַל שֶׁבַע הַמְּנוֹרוֹת הַזָּהָב: שִׁבְעַת הַכּוֹכָבִים הֵם מַלְאֲכֵי שֶׁבַע הַקְּהִילוֹת, וְהַמְּנוֹרוֹת הֵן שֶׁבַע הַקְּהִילוֹת. **Literal English Translation of the Hebrew:** The mystery of the seven stars that you saw upon my right hand, and of the seven golden lampstands:	**1. Semitic Absolute Nominative at the Beginning** • Greek **τὸ μυστήριον** functions not as a direct object, but as an **independent nominative**, typical of Aramaic and Hebrew explanatory openings. ○ Hebrew/Aramaic: **רָזָא** (Aram.) or **הַסּוֹד** (Heb.) — "The mystery…" • Parallels: **Daniel 2:30, 7:17–24**, where mysteries and visions are explained with **independent clauses** followed by interpretation.

the seven stars are the messengers of the seven assemblies, and the lampstands are the seven assemblies.	**2. Double Object in Greek Represents Hebrew לְ- Construction** • The Greek: **ἑπτὰ λυχνίας τὰς χρυσᾶς** — two accusatives • In Semitic idiom: second object would be introduced by לְ: **אֵת הַכּוֹכָבִים... וְלַמְּנוֹרוֹת הַזָּהָב** o This avoids ungrammatical Greek, but is excellent Aramaic/Hebrew (Torrey) **3. "The seven stars are the messengers..."** • Greek: **οἱ ἑπτὰ ἀστέρες ἄγγελοι... εἰσιν** • Hebrew idiom: **שִׁבְעַת הַכּוֹכָבִים הֵם הַמַּלְאָכִים** o No verb needed; Hebrew **copula implied** o "Angels" may mean literal angels or symbolic messengers/presiding spirits **4. "The lampstands are the assemblies"** • Hebrew: **הַמְּנוֹרוֹת הֵן שֶׁבַע הַקְּהִילוֹת** • Strongly reminiscent of prophetic vision interpretation style, esp. **Zechariah 4:2, 4:10**